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A PICTURE

OF

BRITISH CENTRAL

NORTH AMERICA,

THE PROPOSED NEW CROWN COLONY,

AND

THE GREAT HIGHWAY

BETWEEN CANADA AND THE PACIFIC:

BY

W. H. G. KINGSTON.

PRICE ONE SHILLING.

1863



FORT WILLIAM, LOOKING UP THE RIVER.

ACROSS AMERICA.

A SUMMER trip across America, from the fertile corn-producing country of Canada, to the new rich gold-giving Colony of British Columbia—how delightful, how romantic, how grand in conception. It has been done, it is being done, and it will be done again; of that there can be no doubt. We will try, therefore, to pick up what information we can of the past, present, and future of the route. The route I speak of is the direct and shortest route through British territory to the north of its boundary line, and that of the United States.

First, let us get across to Canada, an undertaking easy to be accomplished on board the fine Canadian steamers leaving Liverpool every week, and landing us at Quebec in ten days. By a continuous line of rail, we journey on till we find ourselves on the shores of Lake Huron, whence a steamer will convey us along the northern coast of that lake, among the Manitoulin Islands, past the rich Bruce Mines to the canal of the Sault St. Mary, which connects Lake Huron with Lake Superior. Now across Lake Superior we paddle towards its western shore, where

will be found a long established post of the Hudson's Bay Company, called Fort William.

Our business is now to get from Fort William to Fort Garry, the chief fort of the Red River Settlement. And where is this Fort Garry? and where is the Red River Settlement? it is just possible some reader may ask, and he may insist on knowing something about it. Of that I will gladly tell him by and by, but at present the question is, where is it?

Take a map of North America, and about a hundred and fifty miles from the boundary line between the United States and British territory, and nearly in the **very** centre of the continent, will be found a point where two rivers unite, the Assiniboine and Red Rivers, which shortly after empty themselves into that basin of water called Lake Winnipeg.

At the point of junction will be found Fort Garry, with its neighbouring houses, cottages, and huts inhabited by some few hundred whites, and several thousand **half-castes** and **Red-skins**, with, I believe, at this moment, Mr. Dallas as Governor, and Dr. Anderson, a most devoted man, as Bishop; while, if the settlement does not produce and export oil and wine, it does corn, and fish, and buffalo meat, and a variety of other articles, besides the rich furs, which form the Company's staple article of commerce. The settlement is known, variously as Rupert's Land Settlement, the Red River Settlement, or Assiniboia. But the question is, how are we to get to this half-way house across the continent? and when we have got there, how are we to get on over the less known part between it and the Pacific? At present there is a quicker way to get there than by Fort William. Having reached Upper Canada we cross into the United States at Detroit, and from thence rattle on by railway, viâ Chicago, to a town on the upper Mississippi, called La Crosse. From this place small steamers run up the Mississippi to the falls of St. Paul's, where navigation for steamers ceases. To reach St. Paul's is a matter of perfect ease. From thence, it is asserted that there is a good road with wagons and coaches to the American town or village of George Town on the Red River, the time occupied to perform the distance being six days; and that from George Town there are steamers running regularly to fort Garry, taking three days to perform the trip, so that Fort Garry may be reached from Quebec in about twelve days' pretty hard travelling, but not harder than any man in strength would be willing to undergo.

We, however, have reached Fort William, and wish to proceed by the shortest route to Fort Garry. Instead of going the old way, by canoes up

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the Dog River, with numerous portages, into Dog Lake, we proceed north in our steamer to Thunder Bay. Here we land, and push our way across country, where we hope soon to have a good road, 28 miles, to Dog Lake. Along this Dog Lake we have clear navigation of 35 miles, and then we must land and make a portage of 5 miles to the Savanne River, where we obtain a free navigation of 65 miles, through Lac des Milles Lacs and the river Seine to the little falls. We have now numerous portages, altogether amounting to 7 miles, and $59\frac{1}{2}$ of navigation. Once more we are afloat, and with only one interruption we get a run of 208 miles by steamers or boats down the river Seine into Rainy Lake, and from thence into the Lake of the Woods, which we cross to the western extremity of Lac Plat. Here we land and travel across the country for $91\frac{1}{2}$ miles to Fort Garry, the whole distance we have gone over being exactly 499 miles, say just 500 miles.

Supposing all the proposed arrangements made, good steamers, railroads, or roads for coaches and tramways, over which loaded boats may be drawn, the distance might be accomplished from Fort William to Fort Garry in six days. The greater portion of this distance would be performed by steamers. On the sixty miles of broken navigation on the River Seine, large boats would be more suitable than steamers. These could be dragged up inclined plains, and dragged over tramways along the portages to the next navigable part of the river. From Lac Plat to Fort Garry the country is open, and the inhabitants of the Red River Settlement can already supply ample means of transport. The Hudson's Bay Company's canoes voyaging up the Dog River to Dog Lake, and proceeding through the Lake of the Thousand Isles, Rainy Lake and Lake of the Woods, occupied three weeks between Fort William and Fort Garry.

Another route is proposed from Fort William south, to Arrow Lake and River, and from thence by Pigeon River in boats, crossing the portages on tramways into Rainy Lake and then along Rainy River to the Lake of the Woods. The objection to this route is that it runs along the American border for a considerable distance. The expense of opening it is calculated as under 12,000*l*. There will be of carriage roads 145 miles; tramways, 3 miles; boat navigation, 156 miles; steam navigation, 186 miles; total 490, to occupy 99 hours of actual travelling. Thus, allowing eight hours of rest in the twenty-four, the journey may be performed with ease and pleasure in six days. I have reason to believe that this first

portion of the route across the continent is at present the most difficult, and that Fort Garry once reached, the rest of the road to the Rocky Mountains will be found comparatively easy, when proper arrangements are made for supplying traders with provisions. However, we cannot do better than accompany a very active and intelligent gentleman, Professor Hind, of the University of Trinity College, Toronto*, who, when in charge of the expeditions sent out to explore the Red River, Assiniboine and Saskatchewan districts by the Canadian Government, went over a great portion of all the routes I have mentioned to Fort Garry, and thence proceeded for many hundred miles across the continent in the direction of the Vermilion Pass, through the Rocky Mountains, said to be the best suited for a wagon road.

On a misty May morning we sight Isle Royale off the western shore of Lake Superior, and, passing Thunder Cape as the fog clears off, the imposing and magnificent scenery of Thunder Bay is gradually revealed. Soon we and our baggage are put on shore at Fort William, standing close to one of the mouths of the Kaministiquia River. The fort is picturesquely situated, but has not a very imposing aspect. Near it is the site of an Ojibway village and pasture ground for a herd of cows. At an Indian reserve, a short distance off, a Roman Catholic Mission has been established.

Unpretending as Fort William is in appearance, to the Hudson's Bay Company it is an important post, and may ere long become a very important one, not only to Canada, but to England herself, for vessels of three or four hundred tons have already traversed the whole distance between other places on the lake and Liverpool.

I have spoken of two routes from Fort William — one up the Kaministiquia into Dog Lake; but there are numerous rapids to pass, when our

* This account is taken chiefly from "The Narrative of the Canadian Red River Exploring Expedition of 1857, and of the Assiniboine and Saskatchewan exploring Expedition of 1858," by H. Y. Hind, M.A., F.R.G.S., Professor of Chemistry and Geology in the University of Trinity College, Toronto; 2 vols.; London, Longmans. This work is written in an admirable spirit, and will be found, even to the ordinary reader, full of the most interesting matter. There are descriptions of numerous Indian tribes, buffalo hunts, scenery, the fur trade, and the result of missionary labours throughout that part of the continent. Mr. Hind makes his readers desire to become personally acquainted with him, and long to hear more of his adventures. The publishers have kindly allowed me to use several of the smaller woodcuts which illustrate the work.

canoes and stores and luggage must be carried overland, by portage, as the term is, and hence those paths taken to avoid rapids, or from one river or lake to another, are called portages; and so Mr. Hind, who has been that way, takes the southern route by the Pigeon River. As the road between Fort William and that river no longer exists, we proceed to an American post near the mouth of the river called Grand Portage, and our two canoes being carried across a neck of land, we embark on the river and paddle away up stream to the westward.

These same birch-bark canoes were built at Lachine, near Montreal, and have been brought all this way by steam-boat and rail-road. We have a guide and twelve Iroquois Indians from the same locality to man the two canoes, besides which each carries two gentlemen of the party and stores and provisions. We paddle on all day and camp at night. When we come to a portage we jump out. Two men carry the canoe, the rest load themselves with her freight, and bear it, perhaps a mile — it may be two, till smooth water is reached. Sometimes we track up a rapid, or where the river runs very swiftly. We feel how useful a tramway would be here. Every portage has its name, and so indeed has every point, or stream, or isle. For ages the fur traders' canoes have been traversing this country. To their people every mile is well known. We indulge in small tents for sleeping, but our beds are the hard rock, with a few rugs about us, with some fresh spruce or pine boughs under our bodies. We rise betimes. The morning is probably calm, the stars are slightly paling; cold yellow light begins to show itself in the east; on the river or lake rests a screen of dense fog, landward a forest impenetrable to the eye. Walking a step or two from the camp, a sudden rush through the underbrush tells of a fox, minx, or martin prowling close by, probably attracted by the remains of last night's meal. From the dying camp fires a thin column of smoke rises bright above the trees, or spreads lakewards to join the damp misty veil which hides the quiet waters from view. Round the fires are silent forms, like shrouded corpses stretched at full length on the bare rock, or on spruce branches carefully arranged. These are the Indians; they have completely enveloped themselves in their blankets, and lie motionless on their backs.

Beneath upturned canoes, or lying like the Indians with their feet to the fire, the French voyageurs are found scattered about the camp; generally the servant attached to each tent stretches himself before the canvas

door. No sound disturbs the silence of the early dawn if the night has been cold and calm. All nature seems sunk in perfect repose; the silence is almost oppressive. As the dawn advances, an Indian awakes, uncovers his face, sits on his haunches, and looks around from beneath the folds of his blanket, which he has drawn over his head. After a few minutes, his companions showing no signs of waking, he utters a low "waugh." Slowly other forms unroll themselves, sit on their haunches, and look round in silence. Three or four minutes are allowed to pass away, when one of them rises and arranges the fire, adding fresh wood and blowing the embers into a flame. He calls a French *voyageur* by name, who leaps from his couch, and in a low voice utters "*Lève, lève.*" Two or three of his companions quickly rise, remain for a few minutes on their knees in prayer, and then shout lustily "*Lève, messieurs, lève.*" In another minute all is life, the motionless forms under the canoes, by the camp fires, under trees, or stretched before the tent doors, spring to their feet. The canvas is shaken, and ten minutes given to dress; the tent pins are then unloosened, and the half-dressed laggard rushes into the open air to escape the damp folds of the tent, now threatening to envelope him.

Meanwhile the canoes are launched, and the baggage stowed away. The *voyageurs* and travellers take their seats, a hasty look is thrown around to see that no stray frying-pan or hatchet is left behind, and the start is made.

An effort to be cheerful and sprightly is soon damped by the mists into which we plunge, and no sound but the measured stroke of the paddle greets the ear. The sun begins to glimmer above the horizon, the fog clears slowly away, a loon or a flock of ducks fly wildly across the bow of the first canoe, the Indians and *voyageurs* shout at the frightened birds, or imitate their cry with admirable accuracy, the guide stops, pipes are lit, and a cheerful day is begun.

Thus we go on day after day. Sometimes the stream is with us, and we spin merrily along. Sometimes it is against us, and we make with hard toil but slow progress. Sometimes we cross a broad lake, the shore scarcely visible on either side; this is called making a traverse; but generally we coast along the shores, for storms may arise suddenly, and the waves in an instant begin to roll and foam, sufficient to overwhelm our frail canoes. Now we track our canoes up a rapid, against which no power of the paddles can avail. Now we shoot down one not always without danger. A French Canadian *voyageur* is at the helm, an Ojib-

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way Indian, Charley, is bowman. The helmsman fails to give the proper direction to the canoe to avoid a rock jutting out at the head of the rapid. Just as we make the leap, the stern, borne swiftly round by the current, grazes the rock, and the bark is rent, how much we cannot tell. Charley turns round and brandishes his paddle at the unfortunate helmsman. We are deeply laden, and the bottom of our canoe is so covered with our baggage, that no part is visible.

"Put your fingers to the bottom of the canoe, Monsieur," says our Canadian. "How much water!"

"Two inches," we answer

"That will do; we shall make no more water now, we are out of the rapid — it is only a crack, and the bark is tough."

We, however, make three inches in a short time, and to save our baggage from being wetted, it becomes advisable to land immediately and gum the leak.

We have a supply of gum with us, which is speedily applied by melting over the flame of a burning stick. We have also a supply of watap. This is the root of the tamarac, used for sewing together the pieces of birch-bark of which the canoes are constructed.

At length we reach the Lake of the Woods, which is 325 miles by the Pigeon River route, and 381 by Dog Lake from Lake Superior, and is about seventy-five miles in length and the same in breadth. The scenery among the islands towards the north-west corner of the lake is most lovely, and presents every variety of bare precipitous rock, abrupt timbered hills, gentle wooded slopes, and open grassy areas. We purpose landing at the extreme western corner of the lake, and travelling overland to Fort Garry; but while we are encamped at Garden Island, a party of Indians, attracted by our fires, make their appearance, and next morning a large number assemble. They have just returned from an expedition against the Sioux, and look hideous in their war paint and the scalps they have taken. They claim the country, through which we intend passing, as their own, and positively forbid our penetrating into it. Several of our party are ill, and altogether we deem it politic not to make the attempt.

The chief observes, "It is hard to deny your request; but we see how the Indians are treated far away. The white man comes, looks at their flowers, their trees, and their rivers; others soon follow; the lands of the Indians soon pass from their hands, and they have nowhere a home.

You must go by the way the white man has hitherto gone. I have told you all."

We part on friendly terms, and promise to send back presents from Red River, the chief sending two guides with us to point out the best passages. We meet many other Indians in canoes. We see sturgeon, which are very numerous, leaping out of the water, and secure a large pike which we meet basking in the sun on the surface of the water.



FALLS AT RAT PORTAGE.

A thunderstorm of great violence detains us for some hours on a small island, and we arrive early in the day at Rat Portage, where the great Winnipeg issues from the Lake of the Woods. In its course of 163 miles, this river descends 349 feet by a succession of mighty cataracts. Some of the falls and rapids present the wildest and most picturesque scenery, displaying every variety of tumultuous cascade, with foaming rapids, treacherous eddies, and huge swelling waves, rising massive and green over hidden rocks. No sketch, no language can convey

the astonishing changes the views present under different aspects in the grey dawn of morning, or rose-coloured by the setting sun, or flashing in the brightness of noonday, or silvered by the soft light of the moon. The river frequently expands into large deep lakes, full of islands, bounded by precipitous cliffs or rounded hills of granite.

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very beautifully situated post. After passing an expansion of the river called Sandy Lake, we reach a very interesting spot; about 250 acres of fertile soil, surrounded by granite rocks; and on this spot is situated the first we visit of, we rejoice to say, many Protestant Missions to the Indians, established throughout the Hudson's Bay Company's territory. It is known as the Islington Mission, or White Dog, or Chien Blanc. It is worthy of remark that wheat sown on the 20th of May was reaped on the 26th of August. In general it requires but ninety-three days to mature. Potatoes have not been attacked by spring or fall frosts during a period of five years. Indian corn ripens well, and may become a valuable crop on the Lower Winnipeg. Spring opens, and vegetation commences at Islington, about the 10th of May, and winter sets in about the 1st of November.

The Rev. Robert M'Donald, in charge at Islington, informs us that the mission was for several years held by the Roman Catholics, but was abandoned on account of the opposition of the Indians, who drove them away in consequence of the death of a young girl in the nunnery at Red River Settlement. The heathen Indians persuaded the converts that all who embraced Christianity would soon die. The Mission was left vacant for six years, after which, in 1850, Mr. Philip Kennedy was appointed catechist, a post he held till the 20th of October, 1853, when the Rev. Robert M'Donald was enabled to revive the Mission by the generous and Christian liberality of Mrs. Landon, of Bath, who gave 1000*l.* for its establishment, and gives 100*l.* a year for its maintenance. May Mrs. Landon's admirable example be imitated by many others; may many hearts be stirred to aid in spreading the glorious truths of the Gospel among the long benighted savages of North America, to establish the Church in the wilderness. Thus, when the white man goes and settles in those regions, as he will ere long, he may be welcomed as a Christian brother, and not as a foe, and his advent may not prove, as it has hitherto done, the signal for the extermination of the red man. Our prayer also is that active, intelligent, well-educated young men may be moved to offer themselves as missionaries to the Red-skins, and may be found fitted for the glorious work. What more noble occupation than to bear the tidings of salvation to a perishing people? Surely such a calling is not beneath the highest born, best educated, and most wealthy man in England, and I earnestly trust that some who read this account may learn

to look on missionary work in its true light, and do their utmost to become actively engaged in it.

We attended divine service in the school house, performed in the Ojibway language. The heathen Indians who came from Garden Island were, at Mr. Hind's request, present, and maintained a respectful silence.

While on the subject of Missions to the Indians, I may mention that the Church Missionary Society had, in May, 1859, in their North-West American Mission, the following posts:—

In the RED RIVER SETTLEMENT, at *St. Andrews*, 3 clergymen, a lay missionary, and a schoolmaster. At *La Prairie*, 1 clergyman. Indian Settlement, 1 ditto. *Islington*, 1 ditto, Rev. R. McDonald, who is country born. *MANITORBA*, at *Fairford*, 2, one of whom is native. *Fort Pelly*, a native teacher. *CUMBERLAND*, at *Cumberland*, 1 clergyman. *Moose Lake*, 1 native catechist. *Nepowewin*, 1 clergyman, native. *ENGLISH RIVER*, 1. *YORK FACTORY*, 1. *JAMES BAY*, *Moose Fort*, 2. *Fort Simpson*, 1.

In addition to the above, there are also 21 country born and native teachers; but well may we ask, what are they among so many? What a vast extent of country are they scattered over! What apparently unmalleable materials have they to work on.

We must remember, too, that they have not only to learn a new language, to teach and preach in it, but often to labour with their hands and to instruct the natives in the arts of civilised life. Mr. McDonald, for example, cultivates a large farm, and this spring gave away to famishing Indians ten hundred weight of flour and forty bushels of wheat. The savages thus learn to look upon the white man as a protector, and become more ready to listen to his counsel and instruction.

There are likewise three Wesleyan missionaries labouring at Rossville, Jackson's Bay, and Edmonton and Rocky Mountains. The Roman Catholics have besides large establishments with a bishop at Red River, five or six principal stations with two or three priests at each, though they only began in 1842. From that time to 1856 their baptisms amounted to 5,137. They have some handsome churches, substantial houses for the missionaries, and two or more houses occupied by sisters of charity, who cannot fail to be of the greatest assistance to them. Should not the activity of the Roman Catholics excite that of Protestants, if the latter really believe that theirs is the purest faith, and that their

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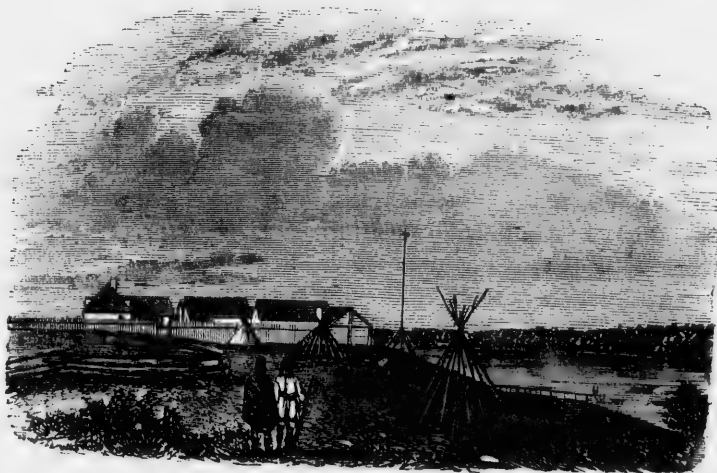
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Again next morning we paddle on. At Slave Falls we meet an officer in charge of supplies for Fort Francis, &c. His motley crew of Indians and half-breeds are engaged in hauling a bateau over the rocks. Twenty to twenty-five men are pulling at a rope attached to the bateau, and with the utmost exertion slowly lifting the unwieldy craft up a wall of water five feet high. We pass into a small river, a branch of the Winnipeg, among swamps, which, the Indians tell us, in favourable seasons, show a vast



FORT ALEXANDER, MOUTH OF THE WINNIPEG RIVER.

expanse of waving rice grain, from which they can speedily fill their canoes by beating the heads with sticks. We see also great numbers of duck, herons, pigeons, woodpeckers, cedar birds, jays, &c.

The Winnipeg teems with fish, among which are sturgeons, pike, two kinds of white fish, perch, suckers, &c. Rabbits and other game abound on the shore, but to the Indian even this amount of animals afford but a precarious existence, as he often, from imperfect means, is unable to catch them. We touch at Fort Alexander on the banks of the river, a mile and a half distance from Lake Winnipeg. Here wheat and Indian corn grow, and we see some potatoes of great size and excellent quality. These forts,

or posts, of the Hudson's Bay Company are all much of the same character, and are to be found extending from the borders of Canada to the Pacific. They consist of either log or brick or stone dwelling-houses for the chief officers and men, and of large storehouses. They are surrounded by stockades of timber, amply sufficient to resist an attack of Indians. Other log-huts are generally to be found scattered outside, and native wigwams, while round many there is a considerable amount of cultivated ground.

We start at night, and make a long traverse of the lake by moonlight. At length we enter one of the many mouths of Red River, where the banks rising to the height of thirty feet, imposing timber appears, and all the scenery presents the aspect of a level fertile region. Though we miss the romantic scenery of the Winnipeg, the sight of clearings, the neat white houses of the settlers at the Indian missionary village, and other signs of improvement, make us cease to regret those beautiful cascades and rapids where half-clad savages fish and hunt for daily food, and reconcile us to the even flow of the Red River, on whose banks Christian men and women now live in hopeful security.

We land near the mouth, and, to avoid pulling against stream, hire horses, and ride twenty miles to the settlement. Red River rises in the State of Minnesota, and is about 665 miles in length, of which about 140 are in British territory. At about twenty miles from its mouth, in Lake Winnipeg, it is joined by the Assiniboine River. At the confluence of these streams, Fort Garry, the head-quarters of the fur trade in British America, is situated. A true conception of the physical features of the river will be obtained if we imagine a river from 200 to 350 feet wide, which has excavated a winding cut to the depth of from thirty to forty feet in tenacious clay through nearly level country for a distance exceeding one hundred miles.

The farm-houses and stores of the settlers occupy the banks from a short distance from the mouth, with slight intervals, for about twenty-three miles up to Fort Garry. The east side of the river is well wooded, the belt varying from a few yards to a mile. At Grand Rapid we pass a collection of well-built stone houses, and a stone church capable of seating five hundred people. Near it, seen from the river, is the parsonage house, where every desirable comfort is enjoyed by the incumbent, Archdeacon Hunter, who receives us most hospitably. Adjoining it is the residence of his curate, and a well-built school-house. We proceed on till we reach

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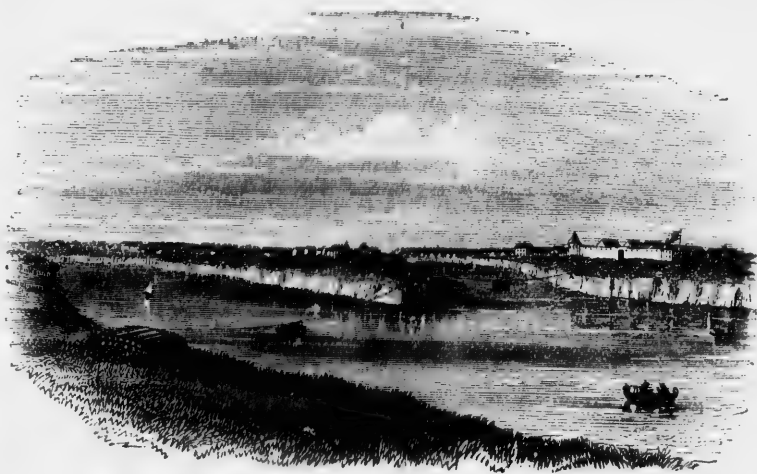
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St. Paul's Church, in the middle settlement, eight miles north of Fort Garry. Here the river winds between prairie banks about thirty feet high. Houses and windmills appear at regular intervals, until the steeple of St. John's Church, the peaked roof of St. John's College, the school-house, the bishop's residence, &c., offer the appearance of a large village, which is reproduced, after a sharp turn at Point Douglas, by the imposing Roman Catholic church dedicated to St. Boniface, the spacious nunnery, and the parish school, with other buildings on the left, and a group of several commodious private dwelling-houses just below Fort Garry on the right.



FORT GARRY, CONFLUENCE OF THE ASSINNIBOINE AND RED RIVERS.

A quarter of a mile above the Roman Catholic church the Assinniboine enters Red River, and a short distance up this stream the bastions of Fort Garry come into view. The houses of settlers continue to appear on the banks at intervals for a considerable distance, the last being thirteen miles above Fort Garry.

Such is a very cursory view of the settlement. The vast ocean of level prairie which lies to the west of Red River must be seen in its extraordinary aspect to be rightly valued and understood in reference to its future occupation by an energetic and civilised race, able to improve its vast capabilities, and appreciate its marvellous beauties.

The philanthropic Lord Selkirk established this interesting settlement

in 1812, chiefly with Scotch emigrants, to whom he afterwards added a hundred disbanded soldiers. The colonists had many difficulties to undergo, and in 1816 a serious conflict took place between them and the Indians employed by the North West Company, when many were killed on both sides. In 1821, when the North West was merged in the Hudson's Bay Company, their chief trading post was established in it, and numerous half-breeds settled there. In 1856 the population amounted to 6,523 souls, the increase being of half-breeds, and many families of Canadians and Europeans had, during the last previous years, quitted the settlement.

A large number of the half-breed population spend the summer in hunting the buffalo — an exciting occupation, which sadly unfits them for the more regular and important business of agriculturists, and many are fast relapsing into the wild and uncivilised life of their ancestors. However, we must not stay longer to describe the settlement, but we must be off over these level prairies to the west.

We engage some small carts and a wagon, with horses and guides, and load our wagons with our tents, instruments, provisions, cooking apparatus, and clothes, and, above all, with two birch bark canoes, capable of carrying several people, each canoe weighing 150 lbs.

Our party consists of the four gentlemen already named, six Cree half-breeds, a native of Red River of Scotch descent, one Black-foot half-breed, one Ojibway half-breed, one French Canadian, and an old hunter of Cree origin, familiar from his youth with Indian habits and stratagems. Our provisions consist of 1,000 pounds of flour, 400 of pemmican, 1,000 rations of Crimean vegetables, a sheep, three hams, a supply of tea for three months, with a few luxuries, such as pickles, chocolate, a gallon of port wine, and a gallon of brandy. Each cart carries about 450 and the wagon 900 lbs. Thus we number in all fifteen men, fifteen horses, six Red River carts, one wagon, and one ox, which we take in case we do not succeed in killing buffaloes when our meat is expended. We are fairly off on the evening of 14th June.

On the 16th we reach Prairie Portage, beautifully situated sixty miles west of Fort Garry, on the Assinniboine. Here a mission has been established under Archdeacon Cochrane, and a settlement commenced which will be one day of importance, on account of the vast extent of fertile country which surrounds it, because it is in the track of the buffalo hunters proceeding south and west, and because it is also near the fertile

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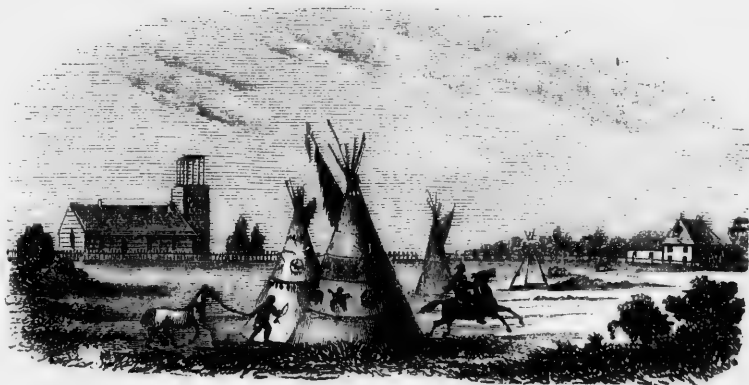
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region drained by White Sand River, while the road to the timber-covered Riding Mountains passes near it. The prairie here is of the richest description, and towards the north and east boundless to the eye.

The river bank is fringed with a belt of fine oak, elm, ash, and ash-leaved maple, and on the south there is a forest of four miles in depth. The river abounds with sturgeons and gold-eyes, and within eighteen miles, in Lake Manitobah, vast quantities of white fish are caught. We have taken two days to accomplish these sixty miles, and probably from thirty to forty miles a day is as much as horses and carts, even supposing relays, can be expected to perform.



PRAIRIE PORTAGE, ASSINNIBOINE RIVER.

We advance cautiously in certain localities, on the look out for Sioux Indians, who would probably attack us if they found us unprepared. We are exposed to several very severe thunderstorms, when we are obliged to camp, as it is impossible to make head against them. We find also the traces of locusts, and meet with them also in immense flights. Here, as in Africa and Asia, they completely destroy all herbage on which they settle.

Our course is towards Fort Ellis; and now we push on, two days' journey or rather more, to the Little Saskatchewan river, and about the same to Fort Ellis. Hence we have a distance of about 320 miles to perform to reach Carlton House on the North Saskatchewan, a distance which it takes us about ten days to perform with perfect ease. The shortest road is not always travelled over the most rapidly. It is of the first importance that a road of extent so great as that across America

should pass through a fertile region, capable of affording food to the settlers who must of necessity be placed on it, and to the travellers who pass along it.

Now we must especially draw attention to the map drawn by Professor Hind, published in his account of the Assiniboine and Saskatchewan Exploring Expedition. There exists a belt of land, the greater part known as the valley of the Saskatchewan, varying from sixty to two hundred miles in width, in a semicircular form, and extending from the Red River Settlements, which it embraces, to the very foot of the Rocky Mountains. The western portion is watered by the North Saskatchewan, the eastern by the Assiniboine rivers. To the north, on the portion we are now going over, are the Riding, Duck, and Porcupine Mountains, all well timbered, with numerous navigable lakes and rivers on the other side of them. A great portion of these two large rivers are navigable for steamers, indeed a large number of the rivers and streams running through the territory are navigable for boats, so that settlers will find water communication from one point to another equal to that to be found in any part of Canada itself.

Throughout this vast belt there exists either a rich pasturage, land peculiarly adapted for agriculture, or well, though not densely, timbered country. The climate, too, is admirably suited for agriculture, and healthy in the extreme. The winters, though severe, are short, and, owing to the ample moisture of the climate when spring commences, vegetation proceeds at a rapid rate, and all the products of Upper Canada are produced in perfection. It is through the centre of this fertile territory that the road to connect Canada with British Columbia must be formed.

There is already an easy cart tra'l over which we are now proceeding from Fort Garry, past Fort Ellis to Carlton House, on the north Saskatchewan. By keeping rather more to the south, so as to strike the elbow of the north branch, a more direct road will be found to Edmonton. Near the elbow is Fort Pitt, and hence Mr. Kane, whose journey I have before described, rode the whole distance to Edmonton on horseback. From Edmonton he proceeded, partly by land and partly by river, to Jasper's House at the base of the Rocky Mountains, and over them, an easy pass for horses, to Boat Encampment on the Columbia River. To this river a road is in course of formation to Shouswap Lake in British Columbia, whence steamers are about to run to the Fraser River. However, the Vermilion Pass is considered more suitable for carts than that above Jasper's House.

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We hope to find a better line of road by keeping near the course of Battle River, and thence along the upper portion of Red Deer River. Of one thing we are very certain, that before any large body of emigrants could succeed in passing along the very best route to be found, considerable preparations must at no small outlay be made. In the first place, surveyors accustomed to explore the country should decide on the route; then stations not more than fifty miles apart should be established, where not only horses can be kept, but ultimately a population sustained. These stations should therefore be selected with reference to their fitness for agricultural operations. Of necessity they would be placed at all points where rivers must be crossed. Here also passage boats must be placed. These stations or forts must of course be supplied with provisions, not only for the persons in charge of them, but for travellers. To many of them provisions may be conveyed by water. At others, hunters and fishermen may be sent to catch and salt buffaloes and game of all sorts, as also fish. Cattle would by degrees be driven to them; vegetables might soon be grown; and potatoes, as well as other crops, might be produced in the course of a year or two; and pigs and poultry reared, to afford partial, if not sufficient, provision for their support. These arrangements, however, can only be made when the territory is erected into a British colony, and this most desirable act should be performed without delay, probably as a portion of British Columbia, which would then extend from the borders of Canada to the shores of the Pacific. Of one thing we are very certain, that under existing circumstances, satisfactory arrangements cannot be made to convey any large bodies of emigrants with the ease and safety they require. Until the vast valley of the Saskatchewan is peopled, and a well defined road is formed, with steamers placed on the rivers and lakes from Fort William to New Westminster, the journey will not be performed by any body of people in two months, even should the posts I have spoken of be established. Under present circumstances, a well-equipped party, carrying only provisions and tents, if under a good head, with military discipline and sagacious guides, may undoubtedly make the journey without accident in the course of the summer. However, all who are interested in the progress of Canada, as well as of British Columbia, will do well to exert their utmost influence to get the Saskatchewan territory formed into a British province without delay, and then Imperial as well as Colonial money will be most advantageously employed in forming the required means of transit across it. Great as might be the expense of

forming such a road, a large interest would at once be obtained by the traffic which must inevitably spring up. Directly the line between Fort William and the Red River is opened, hardy settlers, hearing of the rich pastures to the west, will push across to take possession of them. Indeed, were townships to be formed at each of the posts I have proposed, and the land sold at a low price, almost a nominal value, with other privileges, it is most probable that the posts would be formed and maintained at little or no expense. Wagon and coach proprietors, hotel keepers, carpenters and coach makers and wheelwrights, boat builders and boatmen, bakers and butchers, besides farmers and gardeners, would soon be found making their way to the different posts. Every encouragement should be given to gardeners especially to settle at the posts to provide an ample supply of vegetables. Each post might be well placed under charge of a retired officer of the Hudson's Bay Company, and each grant of land should be made on condition that the owner submits to a certain amount of necessary military discipline, which would be required to prevent the risk of tempting the hostility of the Indians.

However, the subject is too important to be discussed properly at present, and demands far more time than we can give it. We encounter wonderfully few difficulties on our progress, though with some adventures. Everywhere rabbits are numerous. We notice humming-birds, and locusts, or grasshoppers as they are here called, innumerable. Vast flights pass over our heads, appearing like silvery clouds in the sky. So voracious are they that they destroy every article of clothing left on the grass. Saddles, girths, leathern bags, and clothes are devoured without distinction. Ten minutes suffice them, as the half-breeds find to their cost, to destroy three pair of woollen trowsers which had carelessly been left on the ground.

Looking upwards, as near the sun as the light will permit, we see the sky continually changing colour from blue to silver white, ash-gray and lead colour, according to the numbers in the passing clouds of insects. Opposite to the sun the prevailing hue is a silver white, continually flashing. The hum produced by so many millions of wings is indescribable, sounding somewhat like a ringing in our ears. It produces a feeling of awe and uneasiness, as if some terrible calamity were about to happen. These grasshoppers will prove, we fear, great foes to the future agriculturist of these regions, unless means are found to exterminate them.

We fall in with elk and deer, and wolves and buffaloes, and our hunters

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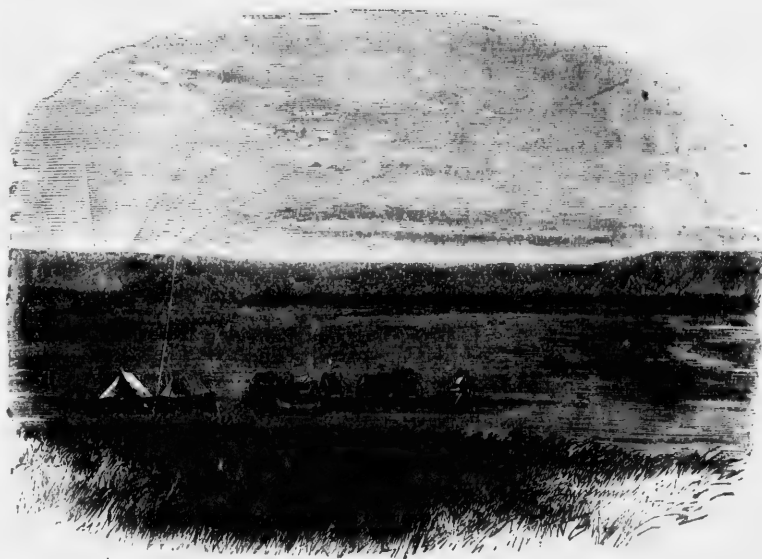
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succeed in killing one of the latter animals. We meet with them afterwards in large numbers.

The picture we here give will afford an exact idea of our encampment. At night fires are lit, and we assemble round them to cook our provisions, and to escape mosquitoes and other insects, which their smoke keeps away. Our horses are turned loose, as we know that they will not stray far. We send out scouts first to ascertain that there are no Red-skins in the neighbourhood, as they will steal our animals if they can.



ENCAMPMENT IN THE QU'APPELLE VALLEY.

One night, one of the half-breeds sees a creature approach the brow of a hill about two hundred yards off. After gazing at the encampment it disappears. The next night, while at supper, some of our party distinctly hear the neigh of a horse. This, with the occurrence of the previous night, makes us sure that we are watched by Sioux, and that an attempt will be made to steal our horses. Our camp fires are put out immediately, the carts placed close together, and a watch organised. The half-breeds do not anticipate an attack until the approach of dawn; but, soon after ten o'clock, several horses who are feeding in the valley, about a

hundred yards from us, suddenly gallop towards the carts, proving that the Indians are near us. On hearing the horses approach, the men start up and run to stop them. This they succeed in doing before they pass the carts. Each horse is now tethered to a cart or stake, and the half-breeds, crawling through the long grass, arrange themselves in a half circle, about seventy yards from the carts, each with his gun loaded with buck-shot. The night is dark, and perfect silence is maintained in the camp. Towards morning, one man comes in to report that he heard "something" cross the river, and crawl through the grass within a few yards of him. He waited a few minutes for more to follow, before he fired or gave the alarm, and then cautiously crawled through the long grass in track of the "something" which had passed near to him. The track led him to within thirty yards of our tents, and then turned towards the river, and evidently crossed it. Morning soon dawns, and the other watchers come in; we examine the tracks described by the half-breed who had first heard the intruders, and they are pronounced to be those of an Indian. Further examination, in full daylight, shows that we have been surrounded by a band who, however, perceiving that we were on the alert, and that the horses were tethered, made no attempt to steal them. Had it not been for these precautions, we should undoubtedly have lost them.

We proceed on for a considerable distance, when we hear that a large body of Crees are encamped in the neighbourhood, and with a view to secure a favourable reception, send a messenger to announce our arrival and to express a wish to see their chief.

After the lapse of some time, we see about sixty Cree horsemen galloping towards us, many of them naked, with the exception of the breech cloth and belt. They are accompanied by the chief's son, who informs us that in an hour's time they will escort us to their camp.

They are about constructing a new pound, having literally filled the present one with buffalo, and being compelled to abandon it on account of the stench which arises from the putrefying bodies. We sit on the ground and smoke until they think it time for us to accompany them to their encampment. The chief expresses a wish, through his son, that we should see them entrap the buffalo in this pound — a rare opportunity few would be willing to lose.

We pass through the camp to a place which the chief's son points out, and there erect our tents. The women are still employed in moving the camp, being assisted in the operation by large numbers of dogs, each dog

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having two poles harnessed to him, on which a little load of meat, pemmican, or camp furniture is laid.

After another smoke, the chief's son asks us if we would like to see the old buffalo pound, in which during the past week they have been entrapping buffalo. We accept the offer, and a guide leads us to a little valley, through a lane of branches of trees, which are called "dead men," to the gate or trap of the pound. A sight most horrible and disgusting breaks upon us as we ascend a hill overlooking the pound. Within a circular fence 120 feet broad, constructed of the trunks of trees laced together with withes, and braced by outside supports, lie tossed in every conceivable position above two hundred dead buffaloes. From old bulls to calves, animals of every description are huddled together in all the forced attitudes of violent death. Some lie on their backs, with eyes starting from their heads, and tongue thrust out through clotted gore. Others are impaled on the horns of the old and strong bulls, others again, which had been tossed, were lying with broken backs, two and three deep.

The Indians look upon the dreadful and sickening scene with evident delight, and tell how such and such a bull or cow exhibited feats of wonderful strength in the death struggle.

The flesh of many of the cows has been taken off, and is drying in the sun on stages near the tents. The odour is overpowering, and millions of large blue flesh-flies are humming and buzzing over the putrefying bodies.

After the first run, ten days ago, the Indians drove about 200 buffalo into the enclosure, and are still urging on the remainder of the herd, when one wary old bull, espying a narrow crevice which has not been closed the robes of those on the outside, whose duty it is to conceal every orifice, makes a dash and breaks the fence, the whole body then runs helter skelter through the gap, and dispersing among the hills, escapes, with the exception of eight, who are speared or shot with arrows as they pass in their mad career. In all, however, 240 animals have been killed. The mode of pounding buffaloes is very similar to that by which wild elephants are caught in Ceylon.

From the pound two lines of trees are placed, extending to a distance of four miles into the prairie, each tree being about fifty feet from the other, forming a road from one and a half to two miles, gradually narrowing towards the point. These trees are called dead men. Men are also concealed near the trees, and when the hunters have succeeded in driving

a herd into the road, they rise and shake their robes should any of the animals attempt to break away from it.

At the entrance of the pound there is a strong trunk of a tree placed, about a foot from the ground, and on the inner side an excavation is made, sufficiently deep to prevent the buffalo from leaping back when once in the pound. As soon as the animals have taken the fatal spring, they begin to gallop round and round the ring fence, looking for a chance of escape, but with the utmost silence men, women, and children hold their robes before every orifice until the whole herd is brought in. They then climb to the top of the fence, and with the hunters, who have followed closely in the rear of the buffalo, spear or shoot with bows and arrows or fire-arms at the bewildered animals, now frantic with rage and terror on finding themselves unable to escape from the narrow limits of the pound.

In consequence of this wholesale and wanton destruction, the buffalo has greatly diminished in numbers. The old chief tells us that he remembers the time "when his people were as numerous as the buffalo now are, and the buffalo thick as the trees in the forest."

Mr. Kane, in his "Wanderings of an Artist," gives a most graphic account of a buffalo hunt, and mentions the vast numbers he saw killed on that occasion.

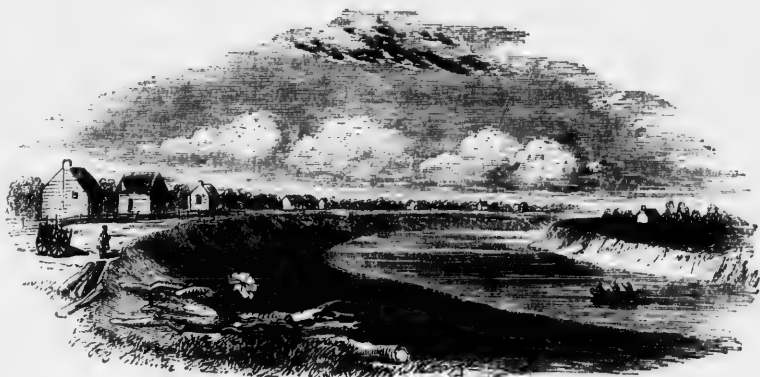
He tells us that the half-breeds of the Red River settlement alone are supposed to kill thirty thousand annually. He, by the bye, gives an instance which shows the necessity of establishing British rule in the country. While accompanying the band of half-breed hunters — British subjects, it must be remembered, sons of British fathers — one of their number, a scout, was found murdered — supposed by Sioux, with whom they had then been at war for several years. "Three days afterwards the scouts gave notice that enemies were in sight. Immediately a hundred of the best mounted hastened to the spot, and, concealing themselves behind the shelter of the bank of a small stream, sent out two as decoys, who exposed themselves to the view of the Sioux. The latter, supposing them to be alone, rushed upon them, whereupon the concealed half-breeds sprang up, and poured in a volley among them, which brought down eight. The others escaped, though several must have been wounded, as much blood was afterwards discovered on their track."

This fact alone speaks volumes. The half-breeds and Sioux are still at war, and parties travelling across the country under the escort of the former would be looked upon as foes — but on far higher grounds we

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THE RED RIVER AT PIERRE GLADIEUX'S.

ACROSS AMERICA.

(Continued from p. 215.)

WE were on our journey from the Red River Settlement to the Rocky Mountains, over which we hope to pass without much difficulty into British Columbia. The pass, we understand, is forty miles in length. On the western side we expect to find a road forming, if not completed, by Governor Douglas, extending as far as the Columbia River, either from Lake Shouswap or Lake Okanagan. Thence, partly by road, and partly by steamers, we expect to get down to New Westminster.*

Before, however, we proceed farther on our journey, we must give an idea of the productive power of Rupert's Land. We cannot do so better than by describing a visit Mr. Hind pays to a proprietor, "a native," that is, born in the country, of French descent, M. Pierre Gladieux, on the right bank of the Red River, five miles south of Fort Garry. He shows us his farmyard, barns, garden, and cattle. We see four peastacks, several wheatstacks, and five or six haystacks, all of fair dimensions, neatly arranged in the stack-yard, while the cattle-yard is tenanted by a number of cows, pigs, horses, and poultry. His peas were sown on May 7, and reaped on the September 25. We are provided with an excellent supper, and our horses, seven in number, are well

* These cuts are kindly lent by Messrs. Longmans from Professor Hind's most valuable and interesting account of the Red River and Saskatchewan exploring expeditions.

supplied with hay in the yard. Next morning a sumptuous breakfast is given us, and M. Gladieux places a very neat light four-wheeled carriage at Mr. Hind's disposal for several weeks. He refuses all payment.

Still more successful is an honest farmer from England, Mr. John Gowler, visited by Mr. Hind. "His turnips were magnificent; four of them weighed 70 lbs.; two weighed 39 lbs.; and two others 31 lbs. The potatoes surpassed in quality, quantity, and size, any I had ever seen before. Mr. Gowler turned them out of the soil wherever I pointed out. I counted thirteen, fourteen, and sixteen potatoes, averaging three and a half inches in diameter, at each root respectively. They were planted on June 1, and ready for carriage on the 16th or 18th August. He had a splendid crop of melons; the seed sown at the end of May, and the fruit gathered about September 1; onions of rare dimensions were growing in his garden. Indian corn succeeds well with him. The substantial character of the barn, stables, and piggeries, constructed of wood, their neatness and cleanliness, the arrangements of the hammels for sheep, and sheds for cattle, were admirable. Note this. He sowed 63 bushels of wheat, 36 of barley, 24 oats, and 10 of potatoes, and from these he realised 700 bushels of wheat, 350 of barley, 480 oats, and 2,100 bushels of potatoes. The cost of the seed was 50*l.*; preparing and tilling the soil, 25*l.*; gathering in and thrashing, 100*l.*; total expenditure, 175*l.*" Let active young farmers in England, who cannot find farms to rent at any price, turn their eyes to Rupert's Land, where they may ere long purchase any amount of ground at a merely nominal price.

Industrious men alone are required to collect hay sufficient to feed any amount of cattle. We see large haystacks in all directions, and we also see in some places enclosures offering to the eye perfectly level plains of waving grain or luxuriant pasture; but, as a rule, the inhabitants of the Red River are not good agriculturists, with the exception of a few Scotch settlers. We hope, however, that they will have wisdom to prepare for the tide of immigration which will assuredly set that way ere long. A strong Scotch plough would drain what they call marshes, and turn them into the richest pastures and hay privileges. When we reflect that the farther west we proceed the more genial is the climate, we may form an idea of the productiveness of which this superb territory is susceptible. *Indian Corn* never fails to ripen on the dry lands in the settlement. *Wheat* is the staple produce; the good quality of the grain is well and widely known. It is ready for the sickle in three months from the date of sowing. *Hay*, quantity unlimited, and quality excellent. The prairies

ous breakfast is wheeled carriage payment.

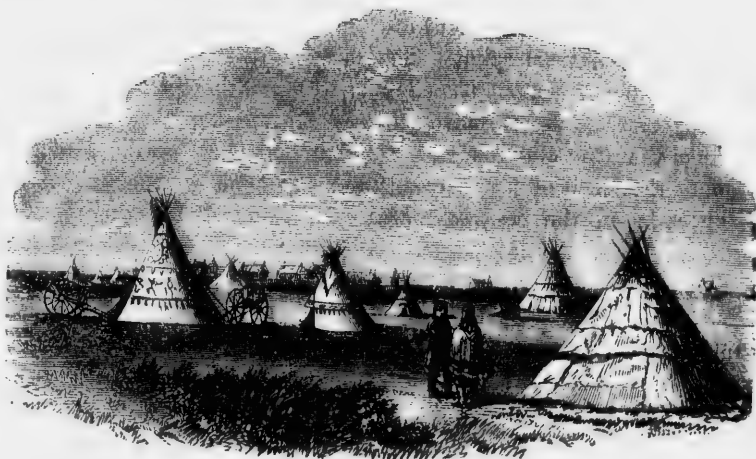
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would urge the importance of establishing an authority to prevent the subjects of our Queen from shedding each other's blood.

To return to the buffaloes. Although they may disappear, it is satisfactory to remember that the rich pastures which fed them will equally support the domestic cow, sheep, oxen, and horses, and we find that in many districts horses can remain out the whole winter and find food for themselves.

Our journey is not nearly accomplished, but for the present we must bring our account of it to a conclusion. In the meantime I must beg my readers to try and bring before their minds' eye this magnificent country, abounding in resources which would make it the happy abode of civilised man, now lying utterly useless, but which the expenditure of a comparatively small sum would throw open to British industry, and would literally and truly bring within twenty days of Liverpool. The work proposed would add greatly to the wealth and importance of Canada, as well as to the value of British Columbia, and the province would then become the high road to China and the numberless islands and wide extending shores of the Pacific.



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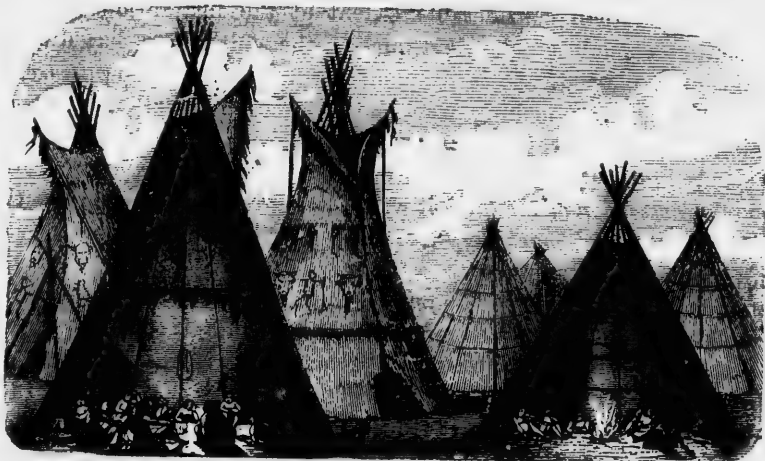
everywhere, for hundreds of miles, offer an abundant supply of grass and hay. *Hops* grow wild in the greatest luxuriance. *Beet* yields very abundantly. *Tobacco* is cultivated. All kinds of *root crops* grow well, and attain large dimensions. Barley and oats are not much cultivated. All *garden vegetables* cultivated in Canada are equalled, if not surpassed, by the productions of the rich prairie soil of Assiniboia. Considerable quantities of *sugar* are made from the ash-leaved maple. *Flax* and *hemp* were cultivated to a considerable extent at the instigation of Sir G. Simpson, but though of excellent quality, the cultivation has dwindled for want of a market. It is a splendid country for *sheep pasture*, and were there means of making wool into clothes, blankets, &c., greater, attention would be given to the rearing of sheep. Large quantities of such goods are required for the fur trade. Among *the emigrants coming out to take possession of the land*, it would be a great advantage were there somebody to *establish machinery* for carding, fulling, and dyeing, perhaps spinning and weaving also.

There is no reason why sheep and cattle should not supply the place of the buffalo. The experience of many years shows that no physical impediments, arising from climate or soil, exist to prevent the prairies of Rupert's Land from becoming one of the best grazing countries in the world. Introduce European emigrants into the country, with the simple machinery they have been accustomed to employ in the manufacture of homespun, and in a very few years those beautiful prairies will be white with flocks and herds, and the cattle trade, already springing into importance between the Red River settlement and St. Paul's, will rapidly increase, and without much difficulty be directed into an easterly channel. We need scarcely observe that the fancied interests of the Hudson's Bay Company, who now rule this territory as lords paramount, are diametrically opposed to such a happy change. We are reminded of the Norman kings and barons of olden days. Hunting grounds and abject serfs obedient to their will, the Company will, if it can, maintain.

The pastoral character of this wide extending region is, in another point of view, a remarkable feature, showing that the country, when opened up, will prove a friend and customer, as well as a provider, to Canada. Make the road from the Red River to Lake Superior, and Canada will obtain an ample supply of hides, and tallow, and beef, and wool, and hemp, and will find a near and ready market for her own manufactures. Shall it be so? or shall we leave the territory to men who

are content to live the precarious lives of hunters, and to dwell in skin or bark-covered tents, as do the Crees and Ojibways of the present moment?

We must give an account also of a visit paid, in the fall of the year, to a missionary station at Fairford. We left the Selkirk settlement on September 18, on board a freighter's boat, the largest kind of craft then navigating those waters, and proceeded down the Red River into Lake



SKIN TENTS, CREE; BIRCHBARK TENTS, OJIBWEWAY.

Winnipeg. Thence we steered nearly north along the lake till the 25th, when, turning south, we entered the Lauphin River, known also as the Little Saskatchewan; then we crossed St. Martin's Lake, and entered the Partridge Crop River, at the end of which, on the afternoon of the 29th, we reached Fairford. It is prettily situated on the banks of the river, about two miles from Lake Manitobah. Here is one of the Church missionary stations, an account of which we give in Mr. Hind's own words:—"We attended evening prayers in an excellent school-house, which serves the purpose of a chapel. There were forty persons present, consisting of Indians and half-breeds. The service comprised a hymn and a chapter from the New Testament, respectively sung and read in the Ojibway language; an exposition of the chapter by means of an interpreter, and a concluding prayer: the Lord's Prayer was repeated aloud in Ojibway by the whole congregation.

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"There are one hundred and twenty Christians, adults and children, at this mission. The houses, fifteen in number, are neat, comfortable, and in excellent order, and several new dwellings are in process of erection. The appearance of the mission is very promising, and in every way most creditable to the unceasing labours of the zealous missionary, the Rev. Mr. Stagg. Miss Harriet Thompson, a young lady from my native place, Nottingham, is residing at the mission, and devotes herself with exemplary industry, in connection with Mrs. Stagg, to the education and care of Indian and half-breed children. It was a very unexpected and pleasant incident, in those remote wilds, to meet a young lady, so recently from



FAIRFORD, OR PARTRIDGE CROP.

England, engaged in a work involving so much strength of character, self-denial, and true Christian sympathy. Miss Thompson has devoted herself to her difficult task in the right way. Although only a few months at the mission, she has made *considerable progress* in the *language spoken* by the Indians who visit Fairford, and I was much surprised and impressed when I heard her repeat aloud, at evening service, the Lord's Prayer in the Ojibway tongue, leading a score of dusky worshippers, who, in the absence of that commiseration which made this incident possible, would in all probability have still been worshippers of Manitou, and slaves to a degrading superstition, in place of possessing a growing faith in

'Our Father, which art in heaven.' The farm at the mission is in capital order ; and, although the area adapted for cultivation is not likely to induce the establishment of a large settlement, yet Fairford will become an important centre. We were supplied with potatoes, onions, turnips, fresh bread and butter, and otherwise most hospitably entertained by Mr. and Mrs. Stagg.

"The Hon. Hudson's Bay Company have a post at this mission (not established till after the mission had been commenced), and it is a matter of deep regret that the heathen Indians who come to barter their furs here should be permitted to have access to rum.

"A little fleet of canoes arrived during the evening, and at nightfall the sounds of drunken revelry told how terribly the debasing influence of this traffic must operate against the Christian and humanising influence of the missionary. The distribution of intoxicating liquors to the Indians appeared to be a subject of deep anxiety and trouble to the Rev. Mr. Stagg. Mr. Stagg's mission is peculiarly successful."* Was the Company's post established that the Indians might benefit by his ministrations? We fear not, or the officers in charge would not have sold spirits to the natives. At all events, let our Christian friends, who have the eternal interests of the Red-men at heart, note the case.

Yet it is one of the boasts of the Company, and one of the truth of which they wish to persuade the long hoodwinked people of England, that their rule over this territory tends much to civilise and Christianise the Red Man of the far West. Still the Hudson's Bay Company contributes very liberally to the support of missionaries, it is said, and we doubt not that this is owing to the influence of such Christian men as Governor Douglas and others. But what says Mr. Hind :†—

"The impression was irresistibly forced upon me, and I found it strongly felt by some residents in Red River, that the progress of Christianity among the Indians would be rather aided than otherwise if missionaries were not to receive any assistance in the form of an annual stipend from the Company. Perfect freedom of action in inducing Indians to settle, in the education of Indian orphan children, and in teaching them and adults the blessings of a *settled Christian home*, as opposed to a *heathen hunter's life*, are essentially necessary before much satisfactory progress can be made."

* See Hind's Exploring Expedition, vol. ii. p. 38.

† Ibid. vol. i. p. 210.

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When, too, the officers of the Company have assisted missionaries to select sites for missions, they appear to have done so on spots where there is only a small amount of ground fit for cultivation, so as to render a *settlement* of any size impossible. Of course it cannot be to the interests of a fur-trading company to encourage settlement, and without settlement the advancement to any extent of civilisation and Christianity is impracticable. Therefore it follows that the system of the Company is decidedly antagonistic to the progress of Christianity, although they subscribe 450*l.* to the income of some clergymen of the Church of England, who do not



FREIGHTER'S BOAT.

speak the Indian language; 50*l.* to the support of a Presbyterian minister and 100*l.* to the Roman Catholic bishop and clergy. The true missionaries speaking the native languages, who go forth to seek the Red Men in their native wilds, and who would, in time, convert them into Christian settlers, are not encouraged. The clergymen whom the Company does assist to support are those ministering to their own retired officers and to white settlers.

We returned through Manitobah Lake, landing at the south end of which we journeyed over the prairie to the settlements. Our craft,

known as a freighter's boat, measured about 5 tons, was strongly built, and sharp at both ends.

Once more we resume an account of our journey.

Day after day we travel steadily on, sometimes chasing the sun, at others steering a course almost north-west, along a north branch of the Assiniboine, and White Sand River, till, in seaman's language, we weather the north end of the Touchwood Hills. Then we shall steer west for the north elbow of the Saskatchewan, and keep along that river and Battle River till we reach Bull Lake, when once more steering south along the upper waters of the Red Deer River, we reach the Vermilion Pass, or the old Athabasca Pass, which leads to Boat Encampment, for which we shall make according to the information we receive from the west.

We find, with the only means at our disposal till a road is formed and posts are established, that from twenty to twenty-five miles is as much as we can make good in the day—even should no accident or impediment occur. The distance from the Red River to the base of the Rocky Mountains on the east, is 800 miles; and therefore we cannot expect to get over it in less than thirty-five days, though probably we shall be more than forty about the journey. Then there is the pass to be crossed, and the descent to the road, where we hope to be met by our friends from British Columbia.

As we proceed, we mark spots suited for settlements, where ample provision for man and beast may, when they are established, be found. Thence relays of horses may be furnished, and the less hardy travellers, women, and children may rest for a few days on their journey. We look out for healthy spots on land suited for agricultural and pastoral purposes, and, when possible, near the banks of rivers communicating with other lakes and rivers.

Our route, it must be understood, is not the most direct, but it is through that fertile belt, which we have before described, stretching in a semicircular form from the Lake of the Woods, on the east, a distance of 900 miles, to the Rocky Mountains on the west. It is this fertile belt which it is proposed to win from utter waste and neglect, for the use of civilised man, and of the native Indian, too, who, it is to be hoped, may become civilised—this rich territory, where now heathen savages ruthlessly and uselessly slaughter thousands of buffaloes annually—ininitely more than they require for food—but which territory is *not*, in the sense *used by the fur traders, their hunting ground*. Where the hunters seek

the otter, the beaver, the mink, the martin, and the other animals in whose skins they trade, are not the regions where civilised man hopes to find a habitation. They are on the more barren districts to the north, on the shores of the numberless large and small lakes and rivers falling into Hudson Bay. We believe that not one mink or otter or martin the less would be caught, if the whole of the fertile territory we have described were settled upon; if there were villages of happy industrious white men and civilised Christianised Indians, at intervals of twenty-five miles across the whole of that vast continent.

When we come to speak of the Hudson's Bay Company, we have every wish not to wound the feelings of any member of it. Its officers are honourable intelligent gentlemen, and all of those filling the higher posts must possess qualities much to be admired; while undoubtedly its affairs have been managed with a sagacity never surpassed by any trading company. But we must never forget that it is a TRADING COMPANY, and that its interests must appear of necessity to be opposed to settlement and the real civilisation of the Indian races and the half-breeds. Its existence depends on two objects: first, it must possess a race of hunters subservient to its will; and, secondly, it must retain the monopoly of trade in those territories. In respect to the monopoly of trade, it has already rivals, who have pushed across the border in spite of it, and who are rapidly and surely destroying the Indians with their "fire-water;" and now we find that the Company, that it may compete with these free-traders, sells "fire-water" likewise. At present, indeed, two alternatives for the Red Men only exist: they must either be civilised by the establishment of civilised and Christian men among them; or they will dwindle away, as has been the fate of many of their tribes. Their only hope is in becoming Christianised and civilised.

The sagacious directors of the Company, of course, see as clearly as we do, that its authority over this fertile region, so suited for settlement, is drawing rapidly to a close, and it therefore seeks to make the best bargain that it can with the British Government, or rather with the people of England; but it undoubtedly far overshoots its mark when it asks the sum of 1,500,000*l.* as compensation for abandoning what may, in reality, be found to be the illegal authority claimed by it. It asks this enormous sum for *allowing settlements of British subjects* to be formed in the territory, and for affording a far better chance than heretofore of spreading Christianity and civilisation among the natives. The Company boasts

that its officers have civilised the natives greatly. Undoubtedly they have gained a great ascendancy over them—that ascendancy which civilised man can always gain over the savage—that ascendancy which, as traders, it was necessary for them to obtain, to carry on their trade. But have they taught the Red Men to sit down in villages, and to cultivate the ground? have they induced them to abandon their worst practices? have they spread the truths of Christianity among them? are there any Christians where there are or have been no missionaries? We answer, most decidedly not. They have obtained an ascendancy over the Red Men to answer their own purposes. They wanted men to hunt for them, and the Indians served those purposes. Had the missionaries interfered with those purposes—had they prevented the Indian from hunting—not a missionary, if they could have prevented it, would have been allowed to set foot in their territories.* With all respect for what, in a worldly point of view, may justly be called the honourable, gentlemanly, and sagacious conduct of the directors and officers of the Company—the patriot, the philanthropist, and the Christian, throughout England, are called on to unite in producing a better order of things, in bringing to an end a system now become antagonistic to Englishmen and natives alike.

When Her Majesty's Government has resumed its right over the whole territory, and we cannot for a moment doubt that the nation will give the ministers their cordial support, the next step will be to define the boundaries of the new province. Here we differ from Captain Palliser with regard to the eastern boundary, and are very strongly of opinion that it should unite with Canada. He reports also that it can be approached only through the United States, by the way of St. Paul's, and the Red River. Had it no other approach we should despair of its settlement. We can, however, show that by the way of Thunder Bay, Dog Lake, Lake of Milles Lacs, the River Seine, Rainy Lake, and Lake of the Woods, an easy communication can be speedily opened up at trifling cost. This done, a road, open winter and summer, can be formed rather to the north of this line of lakes, to be succeeded in time by a railway extending from Canada. Cold as is the winter, it will not impede preparations for the undertaking. Winter is the time when the hardy *lumberers* (wood-

* From this stricture some of the officers of the Company may undoubtedly be excepted. Governor Douglas, when serving the Company, obtained a chaplain for his own people, and, we believe, supported the missionary to the Indians in his neighbourhood.

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cutters) of Canada fell the trees and drag them over the frozen ground to the rivers down which they are to be floated. If a strong party of lumberers were sent up to Dog Lake, and a steam saw-mill erected, not only might a plank road be formed between Lake Superior and Dog Lake, but so might the proposed tramways between the latter Lake and the Mille Lacs, as also along the numerous portages of the River Seine during next winter. This is not a work which allows of delay. Its importance is very great. We have rivals close at hand who would accomplish the whole in a tenth part of the time we have taken to think about it.

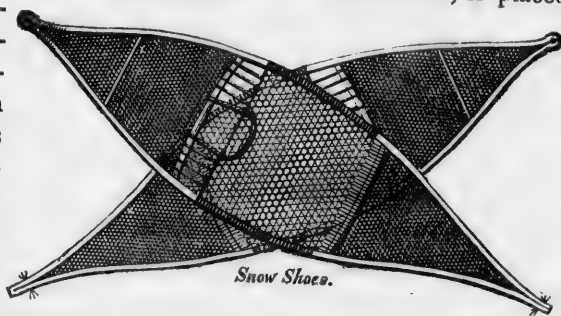
We shall not forget the remark made by a gentleman in charge of the Hudson Bay Company's post at the entrance of Lake Superior, when pointing to a canal formed by the Americans to connect it and Lake Huron. "Ah! it makes my heart bleed and my cheeks blush with shame whenever I look at that work and think what a disgrace it is to us British not to have formed it on this side, which is by far the most practicable, more suitable and more important in every way." However, we hope that in this instance the Imperial and Canadian Governments will take a lesson from the past, and prove that, when they try, they can distance our war-maddened cousins across the boundary.

It is estimated that 50,000*l.* would be the entire cost of forming the whole route of 500 miles between Lake Superior and Red River. West

Red River, ferries and bridges and post-houses would be more required than roads in the first instance. The whole of the 800 miles, we feel sure, would be supplied with these requirements without any cost to the Government, by leaving them to the enterprise of individuals, if placed

under the general superintendence of Government officers—the necessary posts having been previously selected. As traffic increased, macadamised and plank roads would soon follow between village and village. When once these posts

are established, and food for man and fodder for horses stored up, winter would not put a stop to travelling. On the contrary, it would often be the time chosen for traversing the continent. The Indian dogs would,



however, we suspect soon be discarded, and horses, and perhaps even reindeer will be introduced. At present one mode of travelling in winter is on snow shoes.

They are very light, between three and four feet long, and strapped on by leathern thongs, allowing of a certain amount of play to the heel. After some practice, walking in snow-shoes becomes very pleasant, and in Lower Canada both ladies and gentlemen make long excursions in them, as undoubtedly will those who may, ere long, inhabit this country. At



DOG CARIOLES.

present a journey in winter is performed in a cariole or sleigh, drawn by three or more dogs, with a driver who runs or sits behind. Three dogs if well fed will draw 300lbs. forty miles a day for twelve days in succession. Each dog requires 2lbs. or 3lbs. of white fish daily.

A cariole is constructed of a very thin board, ten feet long, and twelve or fourteen inches broad, turned up at one end in the form of a half circle. To this board a cradle like the body of a small carriage is attached, the highest part being eighteen inches from the end of the board or floor. The

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framework is covered with buffalo skins, parchment, and painted and decorated according to taste. The inside is lined with a blanket or buffalo robe, and when the traveller is seated in this cariole with outstretched legs, he is only separated from the snow by the thin plank which forms the floor. The dogs attached to a cariole are generally decorated with collars from which bead-work and tassels are suspended, together with a string of small bells.

When a train is in motion, the driver runs behind the cariole, guiding it by means of a loop fastened to each corner of the floor, when tired he sits on the travellers' small box, which is nearest to the projecting floor behind the body, or if no box is there, he stands on the board. A winter road is of the breadth of the floor of the cariole. To form a new road when the snow is deep, a half-breed walks on snow-shoes, some distance in front of the dogs, which follow his track through all its windings. After four or five trains have passed, it is considered to be sufficiently hard pressed to admit of the easy passage of the succeeding trains. As it would be difficult to carry tents and impossible to fold them in the morning, travellers select a wood for the sake of shelter and fuel for their camp, and then making a fire sufficiently large to allow of the feet of all the party to be turned towards it, thus go to sleep, rolled up in their blankets. If spruce-fir it at hand beds are made with the branches, and sometimes huts are erected. More frequently huts are dispensed with, and it is wonderful how hardy people become when living entirely in the open air.

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RUPERT'S LAND THE HIGH ROAD TO BRITISH COLUMBIA.

THE WHOLE QUESTION IN A NUTSHELL.

WEST of Lake Superior, a line commencing at the 48th parallel of latitude, rising at the west end of the Lake of the Woods to the 49th, and running to the Rocky Mountains, forms the boundary between the United States and British Central America, or Rupert's Land. A very small portion of this vast territory belongs to Canada; over the rest, extending for about 1,200 miles from east to west, and 700 or 800 from north to south, watered by rivers which, after courses of many hundred miles, find their outlet chiefly in Hudson's Bay, the Hudson's Bay Fur-trading Company, by virtue of a charter granted in 1670 by Charles II., claims to be Lord-paramount, and to have the exclusive right of trading, and of selling or leasing land. The legality of this charter is contested. This territory is inhabited by about 40,000 Red Indians, 6,000 half-castes, descendants of white fathers, and by about 3,000 white men, the greater number of the two last residing in a district stretching for thirty miles along the banks of the Red and Assiniboine rivers, known as the Red River or Selkirk settlements, and which are some 600 miles south of Hudson's Bay.

The Company has about seventy trading posts in Rupert's Land. At the principal, Fort Garry on the Red River, a governor resides, ruling a district of fifty miles on either side, called Assiniboia. The vast remainder is utterly without law.

Great ignorance has prevailed respecting Rupert's Land. It was supposed to be useless, except as producing the fur-bearing animals, and that the Rocky Mountains were almost impassable. The Canadian Government, however, in 1857-58, sent out two exploring expeditions under Professor Hind, and at the same time the British Government, despatched Captain Palliser, Dr. Hector, and others, who remained till 1860.

They explored the whole of the territory, and report that certain passes of the Rocky Mountains are practicable at all seasons; that one exists through which a wagon-road can be formed with slight labour, and that through another a railway may be formed; that a FERTILE BELT OF LAND, from 50 to 100 miles wide, extends for 900 miles, from near the

Lake of the Woods to the base of the Rocky Mountains, having a thickly-wooded country, full of lakes and streams abounding in fish, to the north, and a broad arid expanse to the south, reaching many hundred miles into the United States.

This FERTILE BELT is amply watered, and is almost encircled by rivers and lakes in great part navigable, by which timber can be brought to it either from the east or west. An ample supply is to be found in the Belt itself, on ranges of mountains, on the banks of the rivers and streams, and in separate forests.

A uniformity of climate, soil, and productions exists over the Fertile Belt, though improving towards the west, even in a higher latitude, and at a greater elevation. The soil consists of clay, loam, and marl, in various proportions, with but little sand, and overlaid with a rich vegetable mould of from two to five feet thick. The climate is healthy, and perfectly suited to British constitutions. The winter lasts five months, spring one, autumn one, and summer five. Although the winter is very cold, the heat of summer is great, and rapidly brings all cereals and most fruits to perfection.

It is an *admirable grazing country*, and there is a large amount of winter pasturage. *Cattle and horses* remain out *all the winter*. In some districts it is necessary to cut hay, which the natural grasses supply in profusion. *Sheep* thrive and multiply. *Pigs*, where there are oak woods, if turned out, require no looking after. Agricultural operations have been carried on for many years at the Red River, and round the trading posts and mission stations, with great success. *Wheat* is the staple produce. The ordinary yield is 30 bushels to the acre, and oftentimes 40 bushels. It is cut three months from the date of sowing. *Indian Corn* is very fine, and never fails on the dry lands. *Root crops*, especially *Potatoes*, *Turnips*, and *Beet*, yield very abundantly, and attain large dimensions. The Potato disease has never been known. *Garden vegetables* grow luxuriantly, and equal those of Canada. *Barley* and *Oats*, when cultivated with care, yield as abundantly as wheat. *Hay*. Quantity unlimited, and quality excellent, from native grasses. *Tobacco* is successfully cultivated. *Hops* grow wild in great luxuriance. Ale is brewed from them at Red River. *Flax and Hemp* have been cultivated with the greatest success. A variety of *Fruits* grow wild, such as *strawberries*, *raspberries*, *currants*, *gooseberries*, *wild rice*, &c. Melons are very fine, growing in the open air. *Sugar* is manufactured from the maple tree.

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The numerous lakes and rivers abound with *delicious fish*, and *game* is abundant.

Coal and *Lignite* are found in various directions, and *Salt* springs yielding abundantly, also exist.

Late and early frosts, wolves and locusts, are the farmer's chief enemies.

Exclusive of the Fur-trade, with which it is not desired to interfere, the exports, on which settlers may at once depend, are cattle, horses, wool, hides, tallow, flax, hemp.

The Indians show a friendly disposition when properly treated.

The Hudson's Bay Company keep them hunters, and prevent their settlement. Rival traders have appeared, who tempt them to trade with ardent spirits. The Company's officers, to compete with these, *everywhere sell spirits*, bestow *spirits as bribes*, and *advance spirits* to get the hunters in their debt.

The drinking of spirits, the hard life of a hunter, and scarcity of food consequent on the neglect of agriculture, are rapidly diminishing their numbers. When hunting, they are removed from missionary influences. When visiting the trading posts, intoxication indisposes them to listen. The Company's system therefore destroys the Indians, and prevents their settling and becoming Christians.

The Company demands one million and a half pounds for abandoning its claims over Rupert's Land. However, as the Fertile Belt it is proposed to colonise furnishes but a small proportion of Buffalo robes, and a very few other skins, they being found chiefly on the lakes and rivers to the north, and the Buffalo to the south, it will be more than compensated, when the territory is colonised, by the cheaper rate at which its posts will obtain provisions, and the advantageous channels opened up for the employment of its capital, free from the grave objections urged against its Fur-trading system.

The Red River, now navigated by a steamer, runs from the United States, and sixty miles from the boundary is the commencement of the Selkirk settlement; and commerce flowing naturally in that direction, England is losing all trade with the settlements.

In the event of a war with the United States, the half-castes might be tempted to join the enemy, who would endanger British Columbia, and cut off all communication between Canada and the Pacific. British agricultural settlements would make this impossible.

It will be unlike every other colony, by being a GREAT HIGHWAY, and

while enriching its neighbours, it will be enriched by constant traffic through it. It will be the GREAT PASTORAL AND GRAIN DISTRICT of the north, to supply the gold regions of British Columbia with meat and corn, and will speedily become a profitable market for British and Canadian manufactures.

England's first duty towards the Indians will be to establish settlements under proper instructors, on fertile ground, with easy communications to other settlements, so that they may find a market for their produce or manufactures.

The first step towards colonising this territory is to open up a DIRECT COMMUNICATION THROUGH LAKE SUPERIOR WITH CANADA. A steamer leaving Liverpool may, with a sea-voyage of eleven days, and five days through rivers and lakes, reach Thunder Bay, the west side of Lake Superior. Hence there is a broken navigation, with forty miles of land, and three hundred and sixty of water, to the west side of the Lake of the Woods. This can, it is estimated, be opened up for traffic by roads, tramways, steamers, and boats, for 50,000*l.*, so as to be traversed in three days by passengers, and with goods in six.

Westward ninety miles to Red River, and onwards eight hundred miles to the Rocky Mountains, it is proposed to establish a series of posts, or small settlements, through the centre of the Fertile Belt (on a surveyed line suited ultimately for a railway), about 25 miles apart, at each of which about thirty people of different callings will at once be settled. The first care of these settlers will be to establish inns and post-houses, ferries or bridges, to level steep banks, and to throw plank or corduroy roads over marshes. Regular roads and means of rapid transit will soon follow. Before, however, a first step can be taken, the territory must be erected into a Crown Colony; and to effect that object, all, both in England and Canada, who desire their country's welfare, who wish to benefit the long-neglected Indians, are urged to employ their united, persevering, and most strenuous efforts.

Mark! the objects are to form the true north-west passage, the long-sought-for direct highway between England, Canada, and China, to protect British Columbia on the east, to open up a valuable field for settlement, to establish a market for British and Canadian manufactures, and to prevent the otherwise certain destruction of the native races. Ultimately a railway may be formed from the Atlantic to the Pacific.

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INDIAN SETTLEMENTS IN NORTH AMERICA.

CAN the Red Men of North America—the native inhabitants of those fertile and wide-spread regions of which the Anglo-Saxon race have taken possession, and over a large portion of which the British Government claims dominion—become civilised, so as to take an equal share in the affairs of any community of which they may form a part?

It is a very important question, and must be answered in a satisfactory way if a great national crime is to be avoided, and a whole people saved from destruction. We can at once point out how they cannot be civilised; how, by sure and not slow degrees, they may first be degraded, and then be made to disappear from the face of the earth, their non-existence a lasting stigma on the Christian nation whose duty it was to preserve them. Collect them in some locality remote from other settlements, where they cannot see the advantages of industry, where they have no markets for any articles they may produce, build huts for them, give them as much food and clothing as will take away any incentive to labour; deprive them of their usual occupations and amusements; place a person over them who despairs of the amelioration of their condition—who is oppressed with the dreary isolation of their local position, and it will be proclaimed by all who care nothing for their fellow-creatures, that the attempt to improve the Indians is useless. Or, allow spirits to be sold to them in unlimited quantities; place them in situations where it is only by constantly following the dangerous and wearing life of hunters that they can obtain spirits; and by a three-fold process they will speedily disappear from the face of the earth. The fire-water kills them at the trading-stations; hardship while hunting; and starvation during their winter's sojourn in their tents. This latter process, at which angels may weep and spirits of evil rejoice, is triumphantly carried on at the present day in Rupert's Land. The system first described, though more humane, yet sadly injudicious, has been tried with melancholy results in Canada.

Then, what can be done, the philanthropist will ask, with these unhappy people? We reply that the opportunity has presented itself of proving whether or not the Redmen of North America can be rescued from barbarism. England possesses a vast tract of fertile land to the north of the 49th parallel of latitude, stretching from Lake Superior to the Rocky

Mountains, over which but a few savages at present roam. It is of the greatest importance, for political, as well as many other reasons, that a means of uninterrupted communication should be established forthwith across the continent; and this can only be done by the formation of a line of posts or settlements, of sufficient size, and sufficiently well placed, to be self-supporting and capable of self-defence. It is advisable, undoubtedly, that the larger number of these settlements should be inhabited chiefly by white men; but supposing the white posts to be fifty miles apart, there would be ample space for intermediate stations between each to be exclusively native. At once the Red men would find ample employment in pursuits suited to their tastes and habits. They would breed and tend the horses required for the traffic on the road; they would act as postillions and drivers; they would take charge of ferries across rivers, carry mail-bags, &c. Cattle would be in demand, and they would keep them. They would cultivate the ground, and keep pigs and poultry, &c., for they would find a ready market for all farm produce; indeed, the advantages of the various trades and callings produced by civilisation would be brought so clearly before their eyes, that they would be eager to learn them. Indeed, what has hitherto ever been wanting in all the experiments for ameliorating the condition of the Indian, a *real and powerful incentive to exertion*, would exist. Before any settlements are formed, we strongly urge the necessity and justice of purchasing the lands from the natives, who can show a fair claim to them; but we as strongly urge the importance of not paying the money over to them in any form, but devoting it to the purchase of food and clothing, cattle, sheep, seed, agricultural instruments, &c.; to the erection of dwellings and school-houses, and finally churches; to the payment of school-masters and trade instructors. If chiefs can be found willing to settle down at once, we would endeavour to instruct them, and to place them in a position to obtain the respect of their people. We would leave it to the missionary societies who have long been labouring in that deeply-interesting field, to send out religious instructors to occupy the stations as they are formed, when they would have the right to claim the support of the government.

The very first step therefore to be taken, after the territory is erected into a Crown Colony, is to send out proper persons to point out to the native chiefs the advantages of the proposed plan, and to arrange for the fair purchase of the territory. We believe that a small sum would alone

be necessary, as the natives generally make but little use of the fertile belt, even as a hunting-ground; and but few inhabitants are found scattered over it. After one or two successful settlements have been formed, some of the more intelligent and influential natives from Canada should be induced to visit them, that they may persuade their brethren to remove there. The most stringent regulations must be passed to prohibit the sale of spirituous liquors to the natives, and every inducement which can be thought of must be held out to lead them to abandon their former mode of life as hunters. By the plan proposed, it is obvious that they can at once obtain, with little or no previous training, sufficient support for themselves and families, while, as they advance in civilisation, they may become possessed of competency and even wealth, such as numbers of the New Zealanders are at present enjoying. Then, let all who love their fellow-men be up and doing, and let us not allow so glorious an opportunity of redeeming the past be cast thoughtlessly away. Now is the time—to-morrow it may be too late.
